

She advised women not to waste their strength in small battles, but to acquire knowledge of great questions and the simplification of our political system.

Although not altogether averse to party government, she saw strong necessity for curbing the power of a Cabinet if the Referendum could do it.

Correspondence.

To the Editors of *White Ribbon*.

[COPY.]

Eastnor Castle, Ledbury, England,
9th September, 1895.

Mrs A. J. Schnackenberg, President Women's Christian Temperance Union, Auckland, New Zealand.

MY DEAR SISTER,—On behalf of the General Officers of the World's Women's Christian Temperance Union, I desire to express the earnest satisfaction felt by us in the fact that the White Ribbon Women of New Zealand have stood in solid phalanx against any form of regulation of vice, and have not only maintained the antagonistic position that the Women's Christian Temperance Union has from the first held, but has used its utmost power to induce those who have lent their influence to a contrary view, to retrace their steps and maintain the high ethical ground on which good men and women must marshal the forces of God in this time of a great crisis. We have done what we could from the beginning of the controversy to help our auxiliaries in all the localities where the battle is now on, and we shall continue to aid and abet the work of our sisters in helping to "agitate, educate, and organise" against any method adopted under the pretext of making wicked conduct any less unsafe in its results than the laws and penalties of nature have fore-ordained that it should be. This is, to our minds, the crux of the controversy, and nothing must be suffered to obscure our vision. The total good of mankind is most increased by the outworking of those physical consequences of wrong-doing which tend to arouse the community to protect itself from the causes, rather than the consequences, of crimes against the social compact.

Will you be kind enough to give this letter as wide a circulation as possible, since I learn it has been intimated that our Society did not stand strongly against the abomination of the C.D. Acts, or any law the object of which is to make the detestable disloyalty of any man to his home, or himself, or womankind in general, less dangerous in its consequences? Whoever has made such an intimation must have been deplorably ignorant, or wilfully desirous of misrepresenting the White Ribbon work.

We fully expect, within the next few months, some of our leaders will be with you; and Lady Henry Somerset and I, with Miss Anna Gordon, shall not rest until we have invested some "honest hard work" in the inspiring atmosphere of your wonderful islands, where we expect to learn and enjoy, as well as labour, in God's good time.

Praying for His blessing upon you, and your dear associates, I am yours for the protection of the home in that high sense that involves organised effort to purify the lives of men and women everywhere.

FRANCES E. WILLARD,
President World's Women's Christian Temperance Union.

MESDAMES.—Miss Willard's letter will show the deep interest taken by our beloved chieftain in all that concerns the W.C.T.U., and will, I hope, prove a stirring lesson to us to be on our guard against any proposed measure that is not right and square. We are closely watched,

and in spite of the fact that only one society, in one town, attempted to pass a disastrous resolution, all the women in New Zealand are blamed, and White Ribboners especially so. We do not wish to hurt their feelings, but we must clear ourselves against these imputations. The Auckland W.C.T.U., on June 26th, 1895, passed the following resolution: "That this meeting entirely disapproves of the recent resolution passed in favour of enforcing the C.D. Acts. It unanimously pledges itself to leave no stone unturned till those disgraceful Acts are swept from our Statute Books, feeling sure that as long as they exist, whether altered or not, the work of social purity is greatly hindered." Thanking you for space.

Yours, in White Ribbon bonds,

A. J. SCHNACKENBURG.

MISS CLEMENTINA BLACK ON QUESTIONS OF THE DAY.

(Extracts from an Interview by Miss WILLARD, in *Woman's Signal*.)

"What is your idea, Miss Black, in the evolution of this great social movement, of the place that the wife and the mother will hold?"

"My feeling is that there is no form of work so valuable as that performed by the mother who brings into the world and brings up healthy and good children. While children are quite young they cannot be properly cared for without constant attention from some one. Their mother is the natural some one, and I think few mothers of young children would choose to leave them and go to work. If any mother would choose I would not restrain her, because the choice would show that she was not fitted for their care, and it would be better that some other woman should undertake it. The state of things which compels a mother to leave her young children uncared for in order that she may earn money for them is so far an unwholesome one.

"I do think a great many ladies go astray on the point of the economic independence of the wife; but the way to obtain that is not by making her earning it outside; the proper position is that if a man and wife are joining together to undertake this care of children, the wife should be entitled as her right to a certain share of his income. I do not include in this 'income' business capital, but the money devoted to the family and household. Her share should not be less than one-third."

THE BETTER HALF.

"Why should it not be a half?"

"Because the children's share is not her share; it is for her alone."

"But if she only shares the income, why might it not then be half?"

"It might be half if she paid half the rent and half the current expenses. I think that is the proper way out of the problem of independence."

"What do you think we shall do with the temperance question?"

"I believe that the real drink question is a social one. I mean that the question is one determined by the state of the people. Drunkenness is, I feel sure, more a symptom than an evil."

"While I share that opinion, it seems to me that experts have been purblind on the subject; and what do you think of the drunkenness that has characterised the world in palaces and halls of luxury and riches?"

"I think that great wealth is as much a symptom of the evil state of society as is poverty itself. The state of the people is wrong."